

SHEEFTA'S EDUCATIONAL COURSE.

THE TAHZIBUNINISA,

TRANSLATED BY

GHULAM MAHOMED GHOUSE MOOVEER,

FIRST ASSISTANT ACCOUNTANT.

Office of the ~~Soubadar~~ ~~Western~~ Division

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CONTENTS.

PART I.

On Civilization.

PAGE

I	On Modesty	1
II.	„ Abstinence	3
III	„ Devotion	4
IV.	„ Integrity	7
V.	„ Jesting	8
VI.	„ Back-biting and Fault-finding	9
VII.	„ Silence and Moderate Talking	12
VIII.	„ Good Manners	13
IX.	„ Generosity	14
X.	„ Offerings and Charity	15
XI.	„ Forethought	18
XII.	„ Evil of lying too long in Bed	22
XIII.	„ Patience	23
XIV.	„ Dependence on God	26
XV.	„ Screening Faults and Secrecy	27
XVI.	„ Duties of Wives towards Husbands ..	29
XVII.	„ Sense of Honor	31
XVIII.	„ Envy	33
XIX.	„ Miscellaneous	34
XX.	„ Value of Learning	36

PART II.

On Cookery, Eating, Embroidery and Etiquette.

I	On Cookery	29
II	„ Etiquette at Meals	40
III.	„ General Deportment	41
IV	„ Sewing	42
V	„ Conclusion, Nourishment of Children	43

PREFACE.

BEFORE entering into the character of the present work, I feel it incumbent on me to state to what extent, in my opinion, such a publication is likely to be useful. In the present day, when Education is making such rapid strides, a translation of a book on the courtesy of Mahomedan women, their etiquette at meals, mode of living and rules on housewifery, beside other interesting matter, may not be out of place. The work is only intended as an humble aid in moral education. I was induced to undertake the task in the hope of its proving as interesting to others as it has been to me, and if any measure of success attend this humble effort of mine, it will, in a great measure, be due to Messrs. G. Gibbons and C. Robson, of Aurangabad, who kindly rendered me every assistance, and for which I am very thankful. I am also under deep obligations to my good friend, Mr. Aran Kale, of the Aurangabad City High School, who materially aided me in its revision. From the scrupulous delicacy of the subject, it is hoped the book will prove useful not only to Mahomedan ladies, but to others as well ; for the contents are calculated

not to wound the susceptibilities of the most fastidious, while, on the other hand, their sole aim is instruction and improvement. Another point I would wish to bring before the generous public is the courteous conduct of Mahomedan ladies, and their scrupulous observance of rights and economic duties. Though, unfortunately, they are, generally speaking, not very well educated, they yet possess sufficient knowledge to follow the moral paths of life in every respect, and this, after all, is all that is needed. They neither appear in public nor deliver lectures like others, since their religious code strictly forbids their doing so.

It is a well-known fact that Moulvie Anhad-udin, the author, intended his book for the use of the public schools, and presented it to Mr. Kempson, M.A., the then Director of Public Instruction, N.-W. P. and Oudh. Its translation I now beg to submit to the Nawab Imadud-Dowlah Bahadur, Director of Public Instruction, H. H. the Nizam's Government, for his kind acceptance.

Deeming it necessary to establish my identity, I would beg to inform my kind readers that I am a native of Madras, and was educated in the *Madriissa-i-Auzam* and the Presidency, College, but the untimely death of my grandfather, the Nawab Rashudud Dowlah Bahadur (brother of the late Azeem Jah Bahadur, the Prince of Arcot),

compelled me to emigrate to Hyderabad. To the Nawab Intesar Jung Bahadur, the Revenue Secretary to H. H. the Nizam's Government, I am under very great obligations for the numerous favours and kindnesses I have received at his hands, and for the great assistance he rendered me in procuring me service under His Highness' Government. It is to such generosity of heart and courteousness to all with whom he comes in contact, that the noble Nawab, and the Nawab Muktadar Jung Bahadur (who is similarly gifted) are so deservedly popular and universally esteemed.

In conclusion, words fail me to express my deep sense of gratitude and thankfulness to the Almighty for permitting me to be the humble servant of such a generous and impartial Government as that of His Highness the Nizam, the helm of which is steered so ably and well by Sir Asman Jah Bahadur, K.C.I.E., the Prime Minister, to whom be all praise.

GHULAM MAHOMED GHOUSE.

AURANGABAD, 16th June 1890.

IN THE NAME OF GOD THE MOST MERCIFUL.

PART I.

ON CIVILIZATION.

LESSON I.

On Modesty.

A learned woman was once engaged by a certain nobleman as a governess to improve his daughter's general education and to comport herself as becomes a well-bred woman. It happened one day that the girl's veil slipped off her head accidentally, whereat the governess was much provoked and chided her, saying: "Although you are now eight years' old, child, you have neither shame nor care as to how you are dressed!" Abashed, the girl hung down her head, and adjusting her veil and clasping her hands in token of humble obedience, she pressed her preceptress to teach her the rudiments of polite manners and refinement, so that she may be guided thereby in future.

Governess.—Modesty is a very precious quality. A modest person is sure to be agreeable and estimable. It becomes womankind well, for everything hinges on it. If all sense of shame and feelings of veneration

were to be laid aside, every one would be careless and act as brute-beasts—doing things much as they liked. Compare this with modesty. In the first instance, consider what inconvenience and trouble parents and masters have to undergo to support their children and servants. But these are chiefly borne by them either through feelings of deep affection, or their noble natures militate against neglecting their charges, in gratitude for which children and servants are subservient to them throughout life and remain with them always. If there be no feelings of mutual regard and respect between husbands and wives, mismanagement and confusion of family affairs will be the inevitable result. There are certain things which go against our grain to perform, but which we, nevertheless, are obliged to do in deference to public opinion. Ladies of great learning and talents, whom the public admire and praise, will be found to be more modest and retiring than less gifted persons.

Couplets.—All good virtues and qualities in mankind are elevated and improved by modesty, but the best of qualities is apt to be warped by ostentation.

The proverb has it, that when a transgressor feels ashamed of having done wrong and is contrite, the Almighty not only compassionates but also forgives him. There are certain things which women are privileged to do, but which they ought not in the presence of their elders; to wit,

I. Girls are strictly forbidden to allude to the subject of their marriage.

II. It is still more incumbent on married women not to laugh loud in the presence of their husbands or worry their parents to send them back to their own relations.

She who venerates her elders is fortunate, but the one who does not incurs odium. The proverb says:—“As you sow so shall you reap.”

LESSON II.

On Abstinence.

Pupil—Having heard of the ennobling qualities of modesty, for which I am much indebted to you, will you please now explain, as briefly as possible, the fruits of Abstinence?

Governess.—Abstinence is a source of great wealth, and ensures respect to such as practise it. The word “Abstinence” denotes refraining from certain indulgences in food, drink, &c., and controlling evil passions.

It is highly improper for ladies to appear before strangers with whom they have no lawful concern, or to roam abroad without the knowledge or consent of their husbands.

Should a lady be ever so charming and handsome and her husband dark complexioned and ugly, she should not repine, but be thankful to God.

Couplets.—Ladies who lead modest lives are blest and always praised by the public.

Story.—Hazruth Moulvie Namathulla, who was a distinguished spiritual guide, once had a lady as his

disciple. She was of fair complexion and possessed of great beauty, while her husband was monster-shaped and ugly in the extreme, like a badger. A fiendish woman living in their vicinity, one day asked her why a pretty looking person like herself did not feel any inconvenience in living with such a deformed being as her husband. This sarcastic question cut her to the quick and sent a shiver through her whole frame, but suppressing her emotion, she meekly replied :—“If his “face be ugly, his ways and manners are pleasant “and engaging. I thank the Almighty for His “Benevolence in blessing me with a husband with such “praiseworthy virtues, to obey whom and to minister “to whose wants is an honor and privilege.” This polite snub extremely exasperated the ugly woman.

What a good-natured person this angelic being must have been! May God, the merciful, bless all the fair sex with such a disposition and lead them into the same paths of tranquillity and peace, through the blessings of our Lady of Paradise, the Khatoon.

Couplets.—A lady who faithfully practises abstinence, gives sufficient guarantee to her family of possessing other excellent qualities.

LESSON III.

On Devotion.

Pupil—Your moral discourses are excellent and your advice beneficial. Please now instruct me how to discharge my religious duties becomingly.

Governess.—It is a self-evident religious truth that God created the *Geni* and the animal creation to adore and revere Him. She who neglects this important duty, is both stupid and foolish. A distinguished poet says:—

“God will surely ask,
Ere I enter Heaven :
‘Have you done the task
Which to you was given’ ? ”

His mercy will not be exercised on behalf of those who do not remember Him and endeavour to be meritorious, so that thereby they may enjoy heavenly bliss hereafter. In not securing His good will, it will incur His displeasure and thus forfeit all hopes of happiness. The punishment which sinners have to undergo in the next world needs no mention.

Health and energy are the two fundamental means which enable us to fulfil our manifold duties, to earn money by various skilful methods, and to enjoy social pleasures. The absence of these gifts incapacitates one and robs him of all zest. What answer will those, who have misspent their lives, give to that Almighty Being who has declared that He will exact a strict account from His creatures, as to the manner in which they have used those gifts which His unbounded liberality bestowed upon them ?

Oh ! blessed health ! Thou art above all gold and treasure. 'Tis thou that developest the soul and invigorates all its faculties, to imbibe knowledge and to

appraise wisdom. If we had been created deaf and dumb, who could have complained or interfered with His design? If a single member of our body be deformed or be defective, how we would feel and how restless our conscience would be?

Couplets.—What can an impotent creature offer to his Creator in gratitude and thank Him in return for His manifold favours and kindness towards Him? Every hair of his head, if converted into tongues, would be insufficient to thank Him adequately.

Story.—There was once a very pious lady whose constant practice was to fancy every night her last, and to pray with her whole heart and soul accordingly. She used to commune with herself that probably on the morrow her soul would be separated from her body, and she would take away nothing with her, and she used to ask herself how she dare appear before her Creator! In this manner she passed every night in prayer and meditation until the time for Matins when, shaking of her drowsiness, she used to pray with renewed fervour lest she should die before the evening. In short, she schooled herself as a teacher does a wayward, silly young child. When sleepiness sorely tried her she used to say.—

Couplets.—“Awake my soul and watch; attend to prayer, and when you leave your tenement of clay, no one shall awaken you.”

Moral.—To become a hermit does not mean that one should forsake family and dependents and beg for alms.

Solitude is not a *sine qua non* for prayer, especially when the heart is sincere, devout, and faithful to the

Creator. Wordly pursuits do not prevent, nor only solitary confinement afford an opportunity for prayer. Those who adopt such a course, as a matter of compulsion, are wrong. If men of ability and learning can only provide their families with the means of support, they will never acknowledge their error when they act against Divine principles. To check the growth of affectionate feelings or to disdain the pleasures of this life altogether is certainly not correct, and assuredly, religion does not prohibit marriages and the like.

Couple/s.—The hand should always be at work and the conscience kept pure. He is a careful man who does both.

LESSON IV.

On Integrity.

Pupil.—Owing to your esteemed favour I now understand perfectly the necessity for prayer, and I trust you will teach me something about integrity.

Governess.—It is of the utmost importance that honesty should be observed and adhered to on all occasions and in all matters. Every wrong-doing or evil-feeling, when cherished, will tend to do harm, while everything true and right will be productive of good to the public.

An honest man is universally respected. He is trustworthy and free from the cares and turmoils of this world, and is generally successful in all his undertakings. God has, through His Prophet, commended honesty in high terms. There is an old saying too, to wit — “Righteousness is the life and stay of all worship and

is the true faith." He that lies or forfeits his promise leaves the right path of his religion, and is unfit to live in either of the worlds, since he will be disgraced in this and condemned for ever in the next. As the proverb says:—"Wicked hopes, like unskilful guides, mislead the unwary."

Couplets—Be true and upright in all your dealings, for it is honesty that raises one in the estimation of the public and renders him popular. Persons who resort to the mean practice of speaking untruths, fancy themselves beyond detection, and, consequently, that they do not commit any sin or crime. But this is a delusion. A lie is committed by the very attempt to convey a false or wrong notion for the purpose of misleading. Ambiguous expressions are, therefore, both deceitful and sinful.

LESSON V.

On Jesting.

Pupil.—The beneficial results of integrity having now been perfectly comprehended by me, I would entreat of you to dilate on the evils arising from joking and jesting.

Governess.—To crack a ribald joke is unpleasant and wicked. When a girl practises a joke upon an elderly person, he will get offended and rebuke her for her audacity and presumption. If a young man joke with either a girl, a lady, or her maid, it will result in trouble, although the worthless maid-servant may feel elated. Jokes between equals matter little, but the time may

come when quarrels will arise and engender bad feelings not only between themselves, but also their families, which will necessarily stop all friendly intercourse between them.

Couplets.—Dishonest actions always produce quarrelsome and dangerous results. They degrade one's good name and respectability, and only suit profligates and rogues. Keep your distance from them and abhor all objectionable modes of life.

LESSON VI.

On Back-biting and Fault-finding.

Pupil.—I fully understand the evil effects of jesting, and would ask pardon for soliciting you to explain the evils produced by back-biting and fault-finding, so that I may be careful in future.

Governess.—These vices are very dangerous and offensive and call down retributive wrath. May God in His benevolence preserve households from such ruinous practices, so that they may not be overwhelmed by the evils resulting therefrom. The Holy Book compares a back-biter to a ghoul.

Couplets.—Do not speak ill of others. God is Omniscient. It is injudicious and improper for ladies to speak ill of either their own families or those of their husbands. Never be a slandering busybody lest troubles and difficulties beset you. She who, without distinction, maintains the honor of her own family, as well as that of her husband, and regards their mutual welfare and happiness as her own, is fortunate. Do

not complain to a stranger against your husband, as it is rude and unmannerly, and likely to produce many hardships. Whoever is given to such an evil habit will fall into disrepute. If a husband be ill-tempered, worthless and worse than Satan himself, his wife should not utter a word against him, but, on the contrary, speak good of him in every respect.

Do not slander any one or speak evil of even a foe, for it is not only a great sin, but is worse than all other evils.

Story — When Ibrahim (on whom may divine peace ever remain) went to visit his favourite son, Ishmail, he found him absent, and therefore asked his wife for him. Puckering up her nose and elevating her eyebrows, she surly muttered that her husband had gone to the jungle to bring home some food for the family, that if he succeeded in shooting anything he would bring it home or return empty-handed, in which case they would both have to starve. This reply extremely displeased and angered Ibrahim. He noticed how discontented and ungrateful this daughter-in-law of his was and how selfish. He asked himself why she complained against her own husband before strangers without fear of the Lord. Ibrahim then said aloud : “ Daughter, when your husband returns home, salute him first in my name and then tell him that the entrance to his house is unkempt and unpleasant and needs thorough alteration,” and departed. As soon as Ishmail returned, he asked his wife if any one had called during his absence. She answered “ yes,” and

told him everything. His knowledge of the world and his common sense enabled him to divine that none but his own father could have come, and that by the "alteration of the entrance," he meant transformation of his wife. He therefore informed her that the elderly visitor was his own father, Ibrahim, who had compared her to the "entrance." That he was certain she must have been either rude or impolite to him, on which account he had decreed their separation which mandate he was compelled to obey. He cautioned her to be prudent in future, to abjure dreams, and to mind her own business. After this admonition he sent her away. Subsequently Ibrahim had occasion to visit his son, whose second wife showed him every mark of respect and treated him better than her predecessor had done and hospitably entertained him. Ibrahim asked: "Daughter, how are you circumstanced at present?" She cheerfully replied: "Father, through your blessing God's abiding mercy is always with us. Thank God, without the help or assistance of any one, my husband shoots game every day which we dress in the waters of Zumzum and eat with relish." Ibrahim was greatly pleased at the politeness and courtesy of his new daughter-in-law and addressed her thus:—"When your husband returns, offer him my best congratulations and regards, and tell him that the entrance to his house is now becoming and pleasant. Give praise to the Almighty and strive to retain the love of your husband." When Ishmail came home, his wife gave him all the news and informed him of Ibrahim's congratulations and compliments, which he was exceedingly pleased to

hear. He informed her that the old man was his own father and that, as he had spoken so highly of her and compared her to the entrance of the house, it was with great pleasure he would obey his commands and promote her welfare and happiness in every possible way.

Couplets.—She is a prudent and careful woman who is submissive to her husband on all occasions and looks with an indulgent eye on his shortcomings.

LESSON VII.

On Silence and Moderate Talking.

Pupil—I am much concerned to learn the base effects of back-biting and fault-finding, and confidently hope you will favor me with a discourse on silence and moderate talking.

Governess.—Silence is a convincing proof of intelligence, and is a woman's best ornament. Nonsensical talk is like an empty vessel. Long-tongued wives go long with bairn. A woman who does not strictly observe this principle lays herself open to insult by the members of her husband's family.

The proverb has it that to abstain from indecent language is a safety against all the miseries of this world, as all evils arise from useless talk which renders a man distrustful. “The least said is soonest mended,” is a golden rule.

Couplets.—As flint and steel produce fire, so does a tongue when used uselessly, for it does not care what it utters and is indifferent to consequences. Thought-

less conversation has ruined many a family and reduced it to cinder.

Moral.—When two persons are conversing, do not meddle with them lest you be thought a fool, and if a woman does not adopt this principle she will forfeit the love of her kindred and be disgraced.

LESSON VIII

On Good Manners.

Pupil.—I have listened with great interest to your comments on silence, and would now much like to hear something about good manners.

Governess.—Good manners and civility are like valuable rubies, being appreciated everywhere. A polite man is liked by every one and is compared to a star. Morality is a quality of the great and is an emblem of the saints and prophets. A smiling countenance denotes a contented mind, and a surly one a troubled conscience. Every one detests and abhors a wrinkled face. When husbands and wives live in peace and harmony, they are praised everywhere, and every one courts their company. A sour countenance indicates misfortune, while an irascible one is like an evil spirit. A good disposition is universally esteemed, and a smiling countenance pleases all.

Couplets.—The beauty of Joseph is not to be admired and gazed at as the handiwork of man, though one may take pride in his pleasant manners.

Moral.—A wife should speak to her husband cheerfully. If he does not gratify her wishes always, she

should not trouble or worry him so as to disturb his equanimity. If she disgusts him with her disagreeable ways and manners, he will probably rid himself of her company. And will she not repent then? But it will be too late, and she will have to wander in despair and be paid off in her own coin.

Couplets.—A defect in a woman is like poison and a sour temper is the curse of God. May God the Almighty save a husband from a troublesome and disgusting wife.

LESSON IX

On Generosity.

Pupil—Being now acquainted with all you have said regarding good manners, will you kindly tell me the pros and cons of generosity, so that they may be of assistance to me hereafter?

Governess.—Generosity is so praiseworthy that in whatever cause it may be exercised, it will merit God's blessing. The liberal are successful in everything, whereas the miserly are held in disgrace wherever they go. As the saying goes, a generous person prospers in all his undertakings, whereas the reverse is the miser's portion. Every lip speaks well of a generous man under all circumstances, while the mere remembrance of a niggard is disagreeable.

Couplets.—God loves a generous man and showers His blessings on him. He is happy and prosperous and his name is on the lips of all, while every one feels kindly and affectionately disposed towards him. What

Has the liberal Hatim given, or what has Kharoon, the unfortunate, taken away from us that we always commend the former in the highest terms and curse the latter? The reason is not far to seek. Hatim was renowned for his generosity and liberality towards the poor, whereas Kharoon was notorious for his niggardliness.

He who is compassionate and generously hospitable to strangers will always carve a good name in this world, but the unfortunate who is miserly, will be accursed and unappreciated. It is said that there is a tree in Paradise called "Generosity" which flourishes by the grace of God. Good manners are its branches, its leaves God's favours, its flowers virtues, and its fruits welfare and happiness.

Story.—A person once presented some thousands of ducats to Her Serene Majesty the Ahisha Siddeeka (on whom may divine peace ever remain!), which she devoted the very same day to the service of the Almighty the Most Merciful. On being asked by one of her maid servants if she had retained anything for her own expenses, she replied that the whole amount had been spent, and as for herself that God would provide the means.

LESSON X

On Offerings and Charity,

Pupil.—I am much obliged to you for teaching me the good results of generosity, and will now thank you to tell me something concerning offerings and charity.

Governess—Offerings and charity are both considered as golden shields. Not a single hair of a man falls off or becomes useless when he practises charity. He will prosper in both the worlds. Charity enables a man to be remembered even after his death. As far as circumstances and position permit, a person should sink wells, erect schools, bridges, inns, mosques, and other places of worship and utility for the good of the public.

Couplets.—Do such things in the world as will keep your memory green after death. All are destined to die. Existence may be likened to a whirlwind, being transitory. The people of old undertook and constructed useful works that their names may be engraved on the hearts of the public.

Moral.—In order to perpetuate a good name, a man should remember the following three things :—

I.—To assist the poor and afflicted in time of need and to provide them with clothes, is virtuous. If possible, a plot of ground, a shop or an inn may also be given to them, so that the income derived therefrom may be of use to them.

II.—Sinking wells, constructing tanks and mosques, schools, and hospitals for the benefit of the public, is a lasting charity.

III.—To impart education to deserving lads (or provide the necessary means therefor), and to lead them in the right path of virtue.

Story.—A certain king of cruel disposition, once issued a proclamation to the effect that if any one

were to bestow alms on the poor, or assist them in any way, he would suffer for it by being banished from the city with his hands cut off. On the very same day it chanced that a beggar, who was cruelly suffering from starvation, solicited succour from a generous lady. She enquired if he had not heard of the stringent orders passed by the king, whereupon the beggar fell aweeping and told the lady that he *had* heard all about it, but that he was compelled to beg through sheer necessity, as it was three days since he had last tasted a morsel of food, and was now about to succumb to hunger. The lady compassionating his distressed condition, hastily baked two cakes and made him eat his fill, assuring him that whatever was to happen to her, and even if her hands were to be cut off, she would not let a needy man pass her door without rendering him whatever assistance lay in her power. On the messengers of the king conveying this news to him, he waxed wroth, and forcibly laying hold of her, ordered her hands to be cut off, and then banished her. Her miseries were great. She had a baby at her breast, but owing to the excessive heat of the jungle, and the sun being in its meridian, her milk ceased to flow. While the helpless and distracted mother was enduring all the indescribable pangs of intense thirst, her unfortunate little one was perishing of hunger. In this dilemma and distress, Providence befriended the unhappy woman. She found a pond with great difficulty, but in stooping to quench her thirst, her babe fell into the water. She tried her best to rescue her child but failed. The tears coursed

dowa her cheeks, and she was beside herself with grief for her little one. While thus situated, two persons richly clad, appioached and asked her the cause of her distress and what calamity had befallen her. With tears in her eyes she briefly related her circumstances, when one of them instantly jumped into the pond and brought up her infant quite safe and sound. The other rubbing a little saliva on her mutilated hands set them to rights, and then enquired if she recognised them. Receiving a negative reply, they informed her that they were the very two identical cakes she had so generously and compassionately given the beggar, and bade her be of good heart as they were with her. "I praise Thee, Oh Lord!" she exclaimed, "that timely assistance should prove our Guardian Angels and deliver us from dangers."

The saying of our beloved Prophet. Mahomed, that charity removes all calamities is undoubtedly true, and is applicable to such cases.

Couplets.—A charitable person is blessed in both worlds, and God is benevolent towards him and frees him from all cares and troubles. His expectations are realized, and every one is pleased with him. Every lip sings his praise and the Almighty even applauds his deeds.

LESSON XI.

On Forethought.

Pupil.—Through your kindness, I now know the value of almsgiving and charity, and I beseech you to teach me something about forethought.

Governess.—Forethought is a mark of prudence. Ladies who think little are improvident. She who thinks beforehand and then attends to her work is a woman of great value, respected by her family and envied by her neighbours as well as strangers. A man should cut his coat according to the cloth, and not be vain. There can be no proper management of a household when the lady is proud of her meagre wealth and runs into extravagance to court flattery, in other words, such a household is in very great need of God's protection. Economy staves off poverty as surely as darkness follows light.

Couplets.—A forethinker has nothing to regret about. He is always cheerful, and his embarrassments do not disconcert him.

Story.—A nobleman of Lucknow once had two daughters, of whom Naseebun was the eldest and Afzul the youngest. Naseebun was unfortunate, thoughtless, and ignorant, while Afzul excelled in knowledge and was well versed in housewifery. When her companions urged Naseebun to devote a little of her leisure to improve herself, lest the relatives of her prospective father-in-law should blame her and reproach her parents, she used to wax defiant, and say, "What do I care for learning? I am not the daughter of a poor man to slave for any one. Thanks to our wealth, we can employ others." Afzul, on the contrary, did not neglect her sewing, embroidery, knitting and other fancy-work, and cared not for play. Sometimes she used to make embroideries of various kinds and of different patterns, which showed her a mistress in her art. In addition to

this, she possessed faultless taste in cookery and knew the knack of making jellies, confections, noor mahali, curries, and other dishes in various ways. In short, Afzul possessed every quality to make her the model woman of her time, but Naseebun was deceitful, haughty, and idiotic. It chanced that they were both married in one family and were well dowered. But mark the ways of Providence! The husband of Naseebun was proud, stupid, and worthless, but that of Afzul was wise, learned, and renowned for his prudence. When the brides' parents observed that their eldest son-in-law and their eldest daughter were grossly stupid and improvident, and were squandering their money, and that on their account the younger son-in-law and his wife were being ground like weevils in the wheat, they would not permit them to live together, but separated them, and apportioning their wealth between the daughters, went away on a pilgrimage to Mecca. Naseebun and her husband being now free from all restraint, squandered their portion in the most reckless manner possible, and gave innumerable parties, such as Be Be's Sahnuk Raggajab one day, Janab Ameer's Kunda the following day, and the like. Fools make feasts and the wise enjoy them. The consequence was that they ran into debt. The husband's bad living and licentiousness, coupled with the wife's follies, utterly ruined them. Afzul, on the contrary, counselled her husband to utilize their wealth in mercantile pursuits, in pursuance of which he purchased everything requisite and set out on his journey to an emporium where fortune smiled on him. The Emperor, taking a fancy to his mer-

chandise, purchased everything at the stipulated price. With the profits, he purchased all the curiosities of that place, and on returning home sold them at such advantageous rates that he profited four-fold by the transaction. During the absence of her husband, Afzul had not been idle. She embroidered some hundreds of cloths, turbans, coats, and caps worth Rs. 50 each, and had them ready against his return. Her skilfulness and ingenuity were highly extolled by her husband, who, now being very rich, purchased a large tract of land and became a most opulent and influential man, highly respected by all. To perpetuate his memory and for the benefit of the public, he constructed magnificent buildings, mosques, hospitals, schools, and alms-houses. Now Naseebun and her husband being poverty stricken, and starvation staring them in the face, sought an asylum in Afzul's house. On seeing them, she shed tears of compassion and sympathised with them, saying : "Oh ! my affectionate sister, it was to guard against such a day that our dear mother used to exhort you in childhood to think of the future, but you paid no heed to her, and are now dearly paying the penalty. But do not despond, and forget the past, since what is done cannot be undone. Do not hesitate to ask for whatever you want, either for yourself or your servants, as my house and all I have is at your disposal. So make yourself at home." Afzul hospitably entertained them and treated them with every kindness, extricating them from all further embarrassments.

Couplets.—What an excellent thing is forethought !

He is a man of discretion who calculates the chances of an undertaking. Negligence is such a terrible misfortune that it always inflicts loss. My dear friends, never waste your time in idleness, and do not forget to calculate beforehand the consequences of what you are about to do.

LESSON XII

On the Evil of Lying too Long in Bed.

Pupil.—As I am now thoroughly conversant with the advantages of forethought, through your kindness, I shall deem it a favour if you will kindly teach me the virtues of vigilance and carefulness as well as the bad effects of sluggish habits and thoughtlessness.

Governess.—Thoughtfulness and vigilance in human beings are like alchemy. A careful person is appreciated, but a thoughtless one is a loser in every way. Lying too long in bed like a sluggard, not only shortens life but gradually decreases opulence. A lazy woman is invariably involved in difficulties.

Story.—A certain woman, residing in the vicinity of Subzeemundee at Lucknow, used to be quite unconscious while asleep. One day her husband, being invited to a wedding, cautioned her before going out to be vigilant and careful and not to be drowsy. “You may go,” said she, “I shall be on my guard till your return.” But no sooner did he leave the house than she sank deep in slumber, with her legs outstretched under the coverlet. All of a sudden, a band of thieves,

finding no signs of any one moving about, breached the wall and entered the house. They stripped the lady of all her clothes and decamped with everything in the house. On awaking the following morning she found herself, to her utter surprise, quite naked and deprived of all her property. Upon this she took the covering of her sofa, and covering herself with it, raised an alarm, and when the neighbours arrived she made them search in different directions for the thieves, but they did not succeed in capturing them.

Couplets.—To lie too long in bed is injurious. A thoughtless man reaps no benefits but always labours under hardships and difficulties.

Moral.—A lady should rise very early and devote her time to domestic affairs. Do not lie in bed until sunrise.

Morning sleep, though sweet and refreshing, is very unprofitable, and deprives a man of all the necessities of life.

LESSON XIII

On Patience.

Pupil.—If I am not trenching too much on your kindness, I would thank you to teach me something about Patience.

Governess—Patience is the mother of all virtues. He who practises it, is always free from cares and troubles. It keeps him from all harm, and prosperity attends all his undertakings. The *Alkoran* says that

God helps a patient man in this world, and in return for his loyal services, rewards him also in the next.

Couplets.—Patience renders a man popular. What a good thing it is! The grace of God abides with a patient man under all circumstances.

Moral.—“Patience” means to endure troubles without murmur or complaint. Should you find yourself entangled in any difficulty, do not lose heart, but bide your time. The Almighty will be merciful to you and free you from all troubles.

Story.—A certain lady was once greatly afflicted with a variety of maladies. She was bedridden for six years and reduced to a mere skeleton. She moved the pity of spectators, who wept to witness her pains and sufferings; but she, brave woman, never complained in any way, but, on the contrary, thanked God without ceasing for His mercy and kindness. When persons enquired what the matter was with her, she used to reply cheerfully that she was praising the Almighty for His goodness to her, and when they asked her if she felt no inconvenience from her maladies, she used to say that her thoughts were so much engrossed in the contemplation of the ecstatic pleasures of Heaven which she hoped to enjoy, that the thought of death, though present, was pleasant to her.

Story.—A certain nobleman’s daughter died. Her father grieved for her, but her mother bore her trial bravely. Being an only daughter, the father wept bitterly over her loss and incessantly knocked his head against the walls. His wife frequently tried to console him but in vain. His uneasiness of mind did not abate

even after the lapse of five days, and he was disgusted with life. There was a very pretty garden in his compound, which the one in Paradise was envious of. Each plot was rosy, and every bed blooming. The wife pointed out to her husband that no benefit could be derived from grieving at a loss decreed by Providence, and that it would be more advantageous to humbly bow to His Divine will. She advised him to take a walk in the garden and to amuse himself with all he saw around him, so as to distract his thoughts. She enticed him into the garden where the jasmine was in full bloom. He was greatly pleased to see it, and felt inclined to cull one of the flowers, which his wife, however, would not permit. This made him angry, and, discarding her injunction, he plucked the flower, whereupon she enquired why he had done so, so ruthlessly and without a thought of its maker, and why he did not acquiesce in the will of the Almighty when it pleased him to recall His own. She compared the planting of trees by men and the care they bestowed upon them, with the garden of the Almighty, *viz.*, the Universe, in which men were the plants. That if men destroyed the trees planted by them, in right of ownership, without compunction or regret, they had no grounds whatsoever for complaint when it pleased God to cull His own flowers. With these and such like arguments the lady weaned her husband from his morbid thoughts, and he eventually regained his equanimity.

Couplets.—To overcome difficulties patience is required. He who patiently endures embarrassments will always be happy.

LESSON XIV

On Dependence on God.

Pupil.—Since you have been so good and kind as to teach me the advantages of endurance, will you please enlighten me on the subject of dependence on God?

Governess.—He who places his reliance on God, commands happiness and success in all his enterprises, and undergoes no difficulty. Dependence on God does not necessarily entail abandonment of all manual labour, but it simply means that whatever our lot in this world may be, we should always consider it as His divine gift and refrain from complaining. A lady should not importune or trouble her husband when he is poor, for that may, perhaps, tempt him to evil deeds. It would be more prudent of her to remain quiet until he honestly brought home something. Evil got is evil spent.

Story.—A certain old man being about to set out on a journey, asked his wife what amount of money she thought necessary to supply her wants during his absence. She enquired how long she would live, but he could not tell her. She then told him that, as he was not aware of such a trivial thing, one's wants are also supplied as decreed by fate. That God is the provider of all, and henceforth he should not waste his time in providing himself with anything, but to trust in God and proceed on his journey.

The lines of fate you can't destroy

Though a hundred thousand arts you try.

Her wise remarks touched his feelings exceedingly. He admitted them to be true, commended her

wisdom, thanked the Almighty, and set out on his journey. On the following day, being asked by one of her neighbours if her husband had given her anything for her expenses, she replied, "Our true supporter is God. What can my helpless husband do? God is with me and I have no fear."

Couplets—Ladies! Always rely on God. He will provide you with every necessary thing. Be always ready to conform to His wishes, and you will be happy for ever.

LESSON XV.

On Screening Faults and on Secrecy.

Pupil.—Thanks to your kind instructions, I have learnt a great many things of which I was ignorant before, and would now like to know the utility or otherwise of secrecy and of screening faults.

Governess.—Every woman should conceal her husband's faults, even at the cost of her life. She who adopts this principle will be rewarded in the end, but she who does not will be hated.

Couplets.—Hide your secrets as far as possible, because it is well to keep your tongue within your teeth.

The *Alkoran* says that Mahomedan women and their husbands should mutually conceal each other's secrets. If they do not comply with this golden precept, they will be despised in both the worlds.

She is a careful woman who conceals her husband's faults. If he has hundreds of them even she should

not neglect to screen them, inasmuch as her husband's faults are her own.

Story.—A certain baker, intending once to test his wife, told her that he was going to behead his enemy. “Be cautious,” he added, “to keep this a secret even if a calamity befall you.” In this way he impressed the point on her. His wife swore in the name of God and the true Prophet, and promised to keep the matter dark. He then went out and returned with a bloody head of a sheep tied up in his handkerchief, which he showed to his wife as the head of his enemy, and told her that if it were not buried with dispatch, there would be risk of disclosure and consequent punishment. The head with the handkerchief was, therefore, buried, and the spot levelled and plastered. The next day there was a serious quarrel between the husband and wife, and he slapped her, whereat she began to scream and to call her neighbours, telling them that her husband had become a great tyrant of late. That he had beheaded one of his enemies the previous day and buried the head in the house, which incriminated him and rendered him liable to punishment. As soon as the police heard of this, they immediately entered the house, but, on inspection, found nothing save the head of the sheep buried in the ground. She was convicted of falsehood, and the divulgence of her husband's supposed secret got her imprisoned for life, and no one compassionated the wretch.

Couplets.—To betray a secret is an evil habit. He who pursues such an abominable course is far from human, but one who possesses even a particle of sense

will eschew it. The betrayer of a secret leads a contemptible life, and every one loathes and reproaches him whenever he is seen. He is never held in esteem by any one.

LESSON XVI

Duties of Wives towards Husbands.

Pupil.—It is owing to your goodness that I am acquainted with the utility of secrecy and the evil consequences of its divulgence, and now beg for some instruction regarding the duties of wives towards their husbands.

Governess.—The authority of husbands over their wives is great. Wives are their dependants. Do all you can for your husband and spend all you have; believe all he tells you and tell him all you know, because every husband is his wife's legal lord. In whatever pleases him she should agree and be strictly obedient. Whatever he brings home should please her. To be too avaricious is unbecoming and dangerous. A lady should always be clean and tidy lest her slatternliness rouse her husband's hatred and diminish his love for her. Take heed to pay him due respect, and use no sordid or uncivil expressions in his presence. Some foolish ladies often sneeringly say, “What do I care for you, what wealth and happiness am I enjoying of yours, and what jewellery have you given me to wear?” Expressions like these disgust a husband. Modest women surmount difficulties without uttering a word. Mahomed, the true Prophet, is said to have remarked that when a wife offends her husband, God will call her to account on the day of

judgment and inflict on her the everlasting pains of hell.

Couplets.—She who submissively obeys her husband's commands will be held in high estimation by her family, and she who makes him happy paves the way to heaven for herself.

Story.—Mahomed, the Prophet, went one day to the house of his daughter Fatima, otherwise called the "Mother of Paradise," and finding her very sad and dejected, he affectionately asked her the reason of her grief. With tears in her eyes she replied that her husband, "the Commander of the Faithful," was put out and much provoked. "Let me see," she added, "what God the Almighty intends doing." "My darling," replied the Prophet, "do as most women do, and be afraid to incur your husband's displeasure, and men will speak well of thee." When a husband is pleased with his wife, she will enjoy the happiness of both the worlds; when she weaves to provide clothes for her husband, she will earn a heavenly apparel, and will gain seven hundred virtues in addition as a reward for her good deeds, and in the eyes of the women in Paradise she will be held in high estimation. My dear child, if a husband falls sick and needs his wife's life itself, she should not shrink from sacrificing it, which will glorify her in this life as well as in the next. Weighed in the balance, her life is as nothing in comparison to his, and the ministering to a husband's wants is of very great moment.

Couplets.—The rights of a husband are great in number, but try to conform to them as much as possible. Happy is she who serves her husband well.

LESSON XVII

On Sense of Honor.

Pupil.—I shall feel obliged to you if you will kindly teach me something regarding sense of honor.

Governess.—Sense of honor is a badge of gentility, but indifference to it indicates a warped mind. Ladies who do not sully their honor are pure and highly esteemed. Sense of honor is that which prompts a lady, when unfortunately beset with difficulties, to maintain herself by industry. She should not come out of doors or solicit alms, but live quietly at home in her destined position. Do not reveal your hardships to any one or betray a secret. Despair hath ruined only a few, but presumption and officiousness a multitude.

Story.—“What do you think,” asked a lady of “the Commander of the Faithful,” “of begging?” With promptitude he replied: “Immodesty is a disease; begging, an agony; and repulse, death.”

Couplets.—A shameless creature is without respect. Reputation serves virtue as light does a picture.

Story.—There was at Shahjehanpur a certain gentleman named Abdool Sootar Khan who was universally beloved for his kind hospitality and compassionate heart. He and his son both died, leaving a maid-servant and two other dependants. These two matrons used to manufacture, spinning and water mills daily, which the maid-servant used to take to the market for sale. This was their only means of support, and they utilized .

the surplus proceeds in purchasing clothes, etc., thus passing their lives in peace and tranquillity.

One day, having occasion to visit some of their relations, they assumed a more becoming style, hiding their poverty in the garb of modesty. The people were very much astonished to find them so polite in manners and so pleasant in conversation, and every lip was opened in their praise. One day, Ahmed Khan, a well-known wealthy person, who was remotely connected with them, compassionating their poverty and helpless condition, ordered his servant to give them four maunds of wheat in charity. In obedience to his master's orders, the servant conveyed the grain to the place and tapped at the door, which was opened by the maid-servant, who was informed that Ahmed Khan had sent some wheat to her mistress, but they, however, refused to accept it, saying:—" Let the man return to his master and tell him to sell the wheat to clothe his own wife. What stupidity has entered his head to-day that he thinks so little of us? Poor man, what can he give us! Let him first look to himself!" Thus rebuked, the servant silently returned home and detailed all to his master, who felt ashamed of himself, and praising their spirit of independence, exclaimed " how resolute and brave they are and what honor it reflects upon them!" Genteel women always adopt the same principles and do far more surpassing things at times.

Couplets.—The ornament of gentility is modesty. One whom God has endowed with the apparel of modesty, is to be envied, for he is rich in blessings.

LESSON XVIII.

On Envy.

Pupil.—I am anxious to know the evils of envy, and will thank you to enlighten me on the subject.

Governess.—Envy and covetousness are insatiable. Envy has never yet enriched any man. An envious person is an object of aversion to God and the Prophet. All dislike and hate him. He does not remain a single second at ease, and the prosperity and happiness of others scorch his heart and pulverise it.

Couplets.—An envious person is never healthy. As long as he lives, his heart is troubled. May God preserve all human beings from the evil eyes of the envious, for they are next to an evil spirit. May their evil countenance not be seen in dreams! There is scarcely a passage in the *Alkoran* in which envy is not condemned in the strongest terms. Envy aims at others, but wounds itself, because a covetous person is reckoned as an enemy to all God's creatures and is held in public execration. As the proverb says:—“Just as the spark kindles the straw, so envy consumes virtue.”

Couplets.—My dear friends. Nothing is more detestable than envy. Try your utmost to keep aloof from it as far as possible. Men of the character of celestial beings even are sometimes afflicted by the evil one with envy which leads them to perdition.

LESSON XIX

Miscellaneous.

Pupil.—I have neither ability nor tongue to thank you sufficiently for your kind instructions, and would now ask you to draw some deductions therefrom.

Governess.—Knowledge is so inexhaustible that it is utterly impossible to acquire a hundredth part of it, even if one were blessed with the longevity of the Sphinx. The following points ought to be borne in mind :—

I.—Excess in sorrow or happiness is dangerous, and disturbs the rest and comfort of a human being.

II.—A wife's disobedience against a husband's orders is most unbecoming, and is the instigation of the devil.

Couplets.—When the evil spirit declined to obey the Almighty he was condemned to endure the never-ending torments of Hell.

III.—Haste makes waste, idleness envies industry, and moderation in prosperity indicates a great mind.

IV.—Do not blow your own trumpet. If you say you are well, men will not believe you, and if ill, they will believe a great deal more than you say.

V.—Pride loves no man and is beloved of none. It is affected only by the ignorant.

Couplets.—Pride in prosperity brings misery in adversity.

VI.—Do not take pleasure in hearing yourself praised or dispraised : actions show the man.

VII.—Do not affect the *connoisseur* in diet or dress, since it will only excite ridicule. Behave well so that you may be liked by all.

VIII.—If you would preserve health, regulate your hours for eating, drinking, sleeping, rising, &c.

Couplets.—Observe the hours appointed or inconvenience will be the result.

IX.—Never borrow money, for it is a great misfortune.

X.—Never test a thing you have already tried, or confide in one who has deceived you.

The following points ought to be remembered by ladies:—

I.—To chide one's self when in passion is unreasonable. Who does not follow in the wake of his ancestors to their tombs? Why do women often call on death? Such silliness brings misfortune, and, in place of death, inflicts on the invoker a great many hardships.

II.—To abuse a husband in quarrel is most improper, and will plunge the wife in misery.

III.—To scold a beggar is an evil habit, and is against God's will. When one begs for alms, assist him if able, or answer him politely if unable to relieve him.

IV.—Never be ungrateful when satisfied: self do, self have.

V.—To take the name of God in vain, or to swear and curse, is a great sin and its evil consequences are incalculable.

VI.—To envy a person in affluent circumstances is to condemn one's self.

Couplets.—She who will abide by these golden rules will have all her hopes and wishes realized.

LESSON XX.

On the Value of Learning

Pupil.—Words fail me to thank you adequately for so kindly teaching me so many useful things, and I shall still further be indebted to you if you will be pleased to let me know how best to tide over the troubles and trials of this life.

Governess.—What you wish to learn is easily ascertainable by education. Knowledge is a treasure, but practice is its key. It is an ornament in prosperity, a refuge in adversity, and a provision in old age. Knowledge directs practice, and preserves one from vice and ignorance. She who is blest with God's best gift, *viz.*, learning, will be happy in both worlds, and her own relations, as well as those of her husband, will appreciate her talents. A lady's worth is gauged by the amount of knowledge she possesses. Think of Razia Begum, King Shumsudin's daughter, who, by means of shrewd intelligence and tact, ascended the Throne in A.D. 1236 with brilliant expectations, amid the acclamations of her subjects. She banished her own legitimate brother from the State, notwithstanding his hereditary rights. His cruel disposition and crass ignorance were his bane.

In the year 1558 A.D., Queen Elizabeth was placed on the Throne of England. Excelling in learning, she eclipsed the lustre of her predecessors and won the love and affection of her subjects. She esteemed the learned greatly, and took a deep interest in promoting education. She made her reign illustrious by collecting around her a group of men renowned for vast learning.

and research. Her steadiness of heart, shrewdness and forethought are the main qualifications which render her conspicuous among the ancient sovereigns of England. History furnishes details of her benign reign, which is memorable for the reduction of the National Debt which her predecessors had so imprudently increased.

It is to the great experience and good government of Queen Victoria that the glorious name of Her Imperial Majesty is so popular among us. It would be superfluous to dwell on her history at any length; suffice it to say that it would be very difficult to find her equal. Her Majesty is regarded as the most eminent Sovereign of her time. Every one blesses her for her merciful and even-handed justice. On awaking in the morning, one first invokes her auspicious name and then proceeds with his daily avocations. It is due to her kindness and thoughtfulness that schools have been founded, and every one is being rapidly educated. My dear child, this is a very important time, so take my advice. Pray for Her Majesty the Queen, and learn as fast as possible and as circumstances permit you. Her kind patronage is a large fortune to us. Let us pray in the words of England's great poet:—

“God and His angels guard your sacred name
And make you long become it”

Henry V, Act I, Sc II

Couplets.—Knowledge is a second light and hath bright eyes. It preserves religion and directs the path of faith. She who is learned will be exalted and shine like the sun. It promotes the dignity of a human being and advances his works.

PART II.

ON COOKERY, EATING, EMBROIDERY, AND ETIQUETTE.

LESSON I

On Cookery.

Pupil—Begging yoar pardon for importuning you so frequently, I would beseech you to instruct me in the art of cookery.

Governess—A woman should rise early, and, if wealthy, arouse her menials and set them to their allotted duties. After her toilet, she should perform her devotions, let the house sweepings be thrown away, and give instructions for the preparation of the morning meal. She may then devote a little of her leisure to embroidery and Calisthenics. But if she be a poor woman, she should, after her morning prayers, clean the cooking utensils and set the pot on the fire to prepare the food. If she has children to look after, she should not do things in a slatternly manner, lest she disgust her husband and make his stomach revolt against food. She should discharge her household duties with cleanliness, else she will subject herself to be rebuked for her filthiness and improvidence. After the breakfast has been cleanly prepared, she should leave the kitchen and air herself for a while in the compound to cool herself.

Couplets.—A lady who acts judiciously will inspire respect in all the members of her family.

LESSON II

On Etiquette at Meals.

Pupil.—The process of cooking food being now thoroughly understood by me through your kindness, I would ask you to teach me how to comport myself at meals.

Governess.—When you dine at home, wash your hands and face, and if you have a baby, wash his too. Seat yourself decorously at one end of the table, and, after thanking God, commence to eat. If you are a guest, do not hurry to take your seat, but wait for the host, for he that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. Do not begin before the others and do not dip more than three fingers in the dish. Do not open your mouth wide, masticate the food audibly, or stuff your mouth like a glutton, but eat moderately. To eat greedily is unmanneily. To eat only the pith of a cake and leave the crust alone also betokens want of manners. To help yourself out of any particular dish is rude and uncourteous, but to pass it round to your neighbour is polite. Do not watch the others eat or drop anything from your mouth on the table. Partake of whatever is set before you in such a manner that the remains may not be repulsive to another. Do not take too long to eat or rise before the rest. Though you may have finished before the others, etiquette forbids your deserting them.

If the house at which you are dining, be your parent's or brother's, there is no objection or impropriety in your

linger a little at the table. When you have finished, wash your hands and mouth. Open your betel-box, fold the leaves carefully, and hand them round.

LESSON III

On General deportment.

Pupil — Having learnt the amenities of dining, I shall feel grateful if you will kindly vouchsafe to instruct me how to comport myself becomingly in public.

Governess.—When out walking, a woman should step slowly, without looking about. One who strides along is not thought of much, and turning the head round is unbecoming. Such privileges may be allowed to some women, but not ~~to~~ ^{to} wives and daughters-in-law. To look backward ~~is~~ ^{is} proper and injudicious. When you are invited as a guest, sit upright and do not alter your posture, lest you subject yourself to rebuke. She who steadily keeps to her seat is a sensible woman, and though she may be young, every one respects her. To rest the head on the knees indicates depression of spirits, and to sit with the neck extended is rude. Do not pick your nose in company, or stretch your limbs, yawn or blow your nose, as thereby you will betray your want of manners. She who does not observe such things is evidently indiscreet and thoughtless. Do not expose your body when out, otherwise you will gain unenviable notoriety. Weigh your words before you speak and do not guess at random, lest you be joked at and put to the blush.

the chastest of women whose eyes
are down, and she is virtuous who is shy
and ba the one who is presumptuous,
and bold, has no shame whatever.

LESSON IV.

On Sewing.

Pump.—What, may I ask you, are the advantages to be derived from acquiring the art of sewing?

Gorerness.—Sewing is the most beneficial industry for ladies, as by no means they make themselves useful and merit approval. To begin with, girls should regularly draw nets daily for a short time, and attempt to embroider flowers on sl~~l~~^{ibly}. When well up in this, they should get prints in the bazaar and trace the patterns therefrom. They should next proceed to make up prettily designed caps, and endeavour to acquire such proficiency in these arts as to be without an equal, so that their parents and friends may be proud of them. They should also learn to cut out clothes well, so that whatever passes through their hands, may be done to perfection. Stitch neatly so that the thread may not be seen, and let the seams be straight and fine. In short, let your work be so good and natty that the most famous and eminent tailors and milliners may not be able to hold a candle to you. Girls who lose heart simply at threading a needle, will be disappointed when they get married, for they will have to depend upon others for well-fitting clothes.

Couplets.—She is the most careful of women who is skilled in needle-work. To the best tailors, a cloth should be well cut. Acquire so much perfection in tracing flowers that the celebrated Chinese painters may be glad to accept apprenticeship under you.

LESSON V.

Conclusion—The Nourishment of Children.

Children are the hostages of Heaven. It is therefore obligatory on parents to support, train, and bring them up carefully, if not they will be a disgrace. In their guardianship and trust, a man is useful with children, he should give them gentility, but call them by the best of names, and not forget your attentive to the little ones who are growing, assist them if possible, always nurse them with the nurse, and towards if there be anything wrong with the nurse, effects will affect them. They should call upon mighty to inspire their children with a love of His Holy name. A child should be weaned at the age of two. Children should be taught virtuous things and to abhor wickedness. They should not be brought up on delicacies or clothe in costly apparels, lest they become inured to such things which may cost them dear when they attain to manhood. They should be taught from their infancy to subsist on such simple fare as pulse and bread, or bread and curry, and to be simply clad. Instruct them well on the proprieties to be observed at meals and see that they conform to them. Let them

take the smallest morsels with the right hand and masticate well before swallowing. Do not let them glance in different directions at meals or soil their clothes. Confine their food to three times a day, and if

rewarded for their pains and aided as far as possible, and encouraged to fresh exertions. If they unknowingly commit any fault and try to conceal it through fear, ignore it. Do not threaten them on every occasion, as threats thereby lose their efficacy. Boys who are chastised for simple faults, grow up unruly, do things openly, without any fear of the lash. If faults be committed too often, the best remedy would be to reproach the culprit on the quiet, admonishing him to be careful not to commit such a fault again under pain of severe punishment before the others, which would put him to shame. Impress on their minds that to possess a little knowledge in science and arts is useful to a gentleman, and that ignorance is a disgrace. Mildness, and a desire to please, indicate gentility, but contention and pride display folly. Never forget yourself, and if your minors ask you for anything, assist them if in your power, and gently make them sit beside you. To sit before your elders with your back turned towards them, to speak nonsense, to feel no shame in the presence of the aged, to meddle with the nose or mouth, or to cough and spit, is very disrespectful, and is a dangerous vice. After a boy has been well educated he should, at the age of fifteen, be betrothed to a girl of a respectable and wealthy family. Girls should be taught to be submissive to their husbands and elders. After the son has completed his education, and by winning testimonials has proved himself fitted to fill his station in life, he should be married to a girl of good family with fair complexion, agreeable manners, and of good education, so that his house may prosper and flourish

through her means. If it be God's will and pleasure, he will be well mannered and carve a good name for himself.

Couplets.—Bring up your children with tenderness, for they are the hostages of Heaven: never neglect them. Develop their minds well and store them with a treasure of learning and industry, and preserve them from sinking in ignorance. Never tire of teaching them to respect grey hairs. Make them fully conversant with the rules of civility, so that by their practice they may be appreciated by the public, and every one respect and speak well of them.

May they accumulate wealth and be contented and happy, and their praises sung all over the world! May children bless their parents with happiness and comfort and fulfil all their hopes. May parents reap the benefits of the support they gave their children when young and enjoy all the advantages thereof. May their comrades compliment them and their enemies be confounded. In brief, may our learned friend and instructo:, Fakruddin Ahmed, through the blessing of Almighty God, and in the name of the Faithful Companions of Mahomed and his descendants, be ever happy, and all his hopes and wishes realized in both the worlds. May his name be proclaimed everywhere in recognition of his merits, and his deeds and actions be crowned with such signal success as to gain the approbation and esteem of all the good people of the world. And in conclusion, may this Sheefat's hopes be fulfilled, all his friends made happy, and his enemies disconcerted.

A P P E N D I X.

TESTIMONIALS.

From the little that I have seen of the merits of this book, I have no hesitation in saying that it gives a very good idea to the outside public of the manners and morals that rule Zanana life in Mahomedan households. The translator, who is personally known to me, has taken much pains in the translation of the treatise, and has thereby done a service which, I am sure, the public will fully appreciate

C AKILANDAIYA, B A,
Barrister-at-Law

Aurangabad,
17th February 1890

I have looked over the translation of the Tahzi-buni-nisa, prepared by Mr Ghulam Mahomed Ghouse Mooneer. Written from a Mahomedan standpoint view the treatise is likely to interest the people for whose benefit it has been written. Mr Ghouse has evidently taken great pains over the translation. I have had no opportunity to go over carefully with the whole work, but I feel sure that those who know the original book will be able to appreciate the translation far better. I trust that Mr Ghouse will meet with satisfactory encouragement for his praiseworthy efforts

RUTTONJI NOWROJI,
Missionary Minister,
C M. S

I have looked through a considerable portion of your translation, and I have great pleasure in testifying to its general accuracy. Considering the difficulty of translating from Vernacular into elegant and idiomatic English, I think the attempt does great credit to the Author. The little work, if published, will, in my opinion, prove of considerable help to the Hindustani student of English, especially in his translation exercises.

G. R. KALE, B.A.,

Head Master, High School,

Aurangabad.

Av, anyabav,

5th March 1890